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The Certain Way

TO SAVE

ENGLAND;

Not only NOW, but in Future AGES,

BY A

Prudent Choice

OF

MEMBERS

To Serve in the next Enſuing

PARLIAMENT.

In a Seaſonable Addreſs to its Free-holders, and other Electors.

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7. H. 4. *Multorum Conſilia requiruntur in magnis.*
Prov. 11. 14. *Ubi non ſunt prudentia Conſilia, corruit Populus; ſalus autem eſt in amplitudine Conſiliarii.*

LONDON,
Printed for *Richard Baldwin*, in *Ball-Court*, in the *Old-Baily*. MDCLXXXI.

THE CERTAIN WAY TO SAVE ENGLAND;

Not only NOW, but in Future AGES,

BY A

PRUDENT CHOICE

OF

MEMBERS

To Serve in

PARLIAMENT.

SInce it hath been openly declared by His Sacred Majesty in several Proclamations, acknowledged by him in his Speeches to his Parliaments, publickly owned in their Votes by three Parliaments; and sufficiently made out, to a full Conviction of all Mankind, but only interessed Obstinates, seered cunning Jesuits, and resolute Bigotted Papists; *That there hath been for these many Years last past, contrived and carried on by the* Roman Catholicks, *a Traiterous and execrable Conspiracy and Plot with-*

in this Kingdom of England, *and other places; to alter, change and ſubvert the Ancient Government and Laws of this Kingdom and Nation, and to ſuppreſs the true Religion therein eſtabliſhed, and to extirpate and deſtroy the Profeſſors thereof, and for the accompliſhing the ſaid wicked, pernicious and moſt damnable Deſigns, that a great number of Perſons of ſeveral Qualities and Degrees, Actors therein; did moſt Helliſhly and Traiterouſly agree, conſpire and reſolve to Impriſon, Depoſe and Murder His Sacred Majeſty, and to deprive him of his Royal State, Crown and Dignity: and by malitious and unadviſed Speaking, Writing, and otherwiſe, declared ſuch their Purpoſes and Intentions. And alſo, to ſubject this Kingdom to the Pope, and to his Tyrannicul Government; and to ſeize and ſhare among themſelves the Eſtates and Inheritances of His Majeſty's Proteſtant Subjects: and to remove and deprive all Proteſtant Biſhops, and other Eccleſiaſtical Perſons* (and God knows what a number there are of theſe in this Nation) *from their Offices, Benefices and Preferments, and ſo to overthrow all our Rights, Liberties and Properties. And the better to compaſs their Traiterous Deſigns, that theſe Conſpirators have conſulted to raiſe, and have procured and raiſed Men, Money, Horſes, Arms and Ammunition: and alſo have made Application to, and Treated and Correſponded with the Pope, his Cardinals, Nuncios and Agents, and with other Foreign Miniſters and Perſons, to raiſe and obtain Supplies of Men, Money, Arms and Ammunition, therewith to make, levy and raiſe War, Rebellion and Tumults within this Kingdom, and to Invade the ſame with Foreign Forces, and to ſurprize, ſeize and deſtroy His Majeſty's Navy, Forts, Magazines and Places of Strength within this Kingdom: whereupon the Calamities of War, Murders of Innocent Subjects, Men, Women and Children, Burnings, Rapines, Devaſtations, and other dreadful Miſeries and Miſchiefs would inevitably enſue to the Ruin and Deſtruction of this Nation. And to encourage themſelves in proſecuting their ſaid wicked Plots, Conſpiracies and Treaſons, and to hide and hinder the Diſcovery of the ſame, and to ſecure themſelves from Juſtice and Puniſhment, that theſe Conſpirators, their Accomplices and Confederates have uſed many wicked and Diabolical Practiſes;* viz. *cauſed their Prieſts to adminiſter to them an Oath of Secrecy, together with their Sacrament; and alſo cauſed their Prieſts upon Confeſſions to give their Abſolutions, upon condition that they ſhould conceal the ſaid*

Conſpiracy.

Conſpiracy. And of their further Malice, that they have wickedly contrived by many falſe Suggeſtions, to lay the Imputation and Guilt of theſe horrid and deteſtable Crimes upon the Proteſtants, that ſo thereby they might eſcape the Puniſhments they have juſtly deſerved, and expoſe the Proteſtants to great Scandal, and ſubject them to Perſecution and Oppreſſion in all Kingdoms and Countries, where the Romiſh *Religion is received and profeſſed.* I ſay, ſince all this is ſo fully known, and hath been ſo evidently made to appear by the King's Witneſſes, before the Judges of this Realm, and by the ſaid Judges ſo often acknowledged, (as may be ſeen in their ſeveral Speeches they have made upon the Tryals of ſome of theſe wicked conſpiring Traitors that have been executed;) What Care and Diligence, what Prudent Circumſpection ought we to take in theſe ſo ſad and dangerous times, not to ſuffer any Idle, Looſe, Debauched, Atheiſtical, or Mercenary Perſons to be elected into any Places of Office or Truſt within this Kingdom; but to make it our chief ſtudy and endeavours to chuſe ſuch as we ſhall really in our Hearts believe, will faithfully (according to the utmoſt of their Knowledge and Power) perform their Duty to God, to the King, and to the People, in all their reſpective Relations. I need not tell you the neceſſity for doing this: SELF-PRESERVATION, the firſt great Principle of Nature (*or an inſeparable deſire of keeping our ſelves in Being, by the obtaining and enjoyment of all thoſe things which contribute towards the Continuance of it; or which gives us a Power and Capacity, either to eſcape and avoid, or to overcome and remove what we know, or but ſuſpect to be dangerous or deſtructive to us: Which is the Foundation of all our Natural and Rational Deſires and Averſions.*) I ſay, SELF-PRESERVATION exacts it from us; for now is not our *All* in imminent Hazard? Are we not ſtruggling with our *Romiſh* Adverſaries *pro Aris & Focis?* And if ever we think to ſave and defend our ſelves from the Mercileſs Cruelties of theſe (in the plain Literal Sence) Men of Blood, is not this the time? His Majeſty's Capital City, I make no Queſtion, have done their parts like honeſt and dutiful Subjects, in chuſing Men into their publick Offices of Truſt, that make Integrity their Principle, Conſcience their Guide, and the known Laws of the Land their Rule; from which nothing ſhall have the force to divert them. I wiſh to God all the

Common Intereſt of King and People. pag. 2.

Countries as reſolute and induſtrious to have done the like: I know not to the contrary, but that they may have been ſo. But if they ſhould have been negligent and careleſs in this matter, there remains now no other way to retrieve themſelves, but by mending all in their *Elections of ſuch Members* as are to ſerve in this *New Parliament*, that will be moſt likely to *ſtand Firm* and *Unſhaken* in their Pious Reſolutions to maintain all the King's juſt Honours and Prerogatives, and to eſtabliſh the perpetual happineſs of theſe his Kingdoms, by ſecuring to us, his Natural Subjects, the true Proteſtant Religion, and all our Civil Rights and Privileges; and by taking away our great and many (I cannot ſay how well or ill grounded) Fears and Jealouſies of *Arbitrary Government*, which nothing but the induſtrious Malice of wicked Counſellors can dare in ſecret to adviſe His Majeſty to ſeek to oppreſs the People with, and which they full well know they can never perſwade him to, unleſs they do diſguiſe (and ſo deceive him by) ſuch their Traiterous Intendments, under the moſt plauſible Flouriſhes of Acting according to his *Monarchical Prerogative*.

The moſt probable way (in ſhort) to effect all this, will be, by following the Advice which *Jethro* gave to *Moſes*; and to chuſe for your Repreſentatives, *Men Fearing God, Loving Truth, and Hating Covetouſneſs*.

Ruſhworth's Firſt Collection, *fol.* 219.

1. *Men Fearing God*; i. e. *who halt not betwixt two Opinions, or incline to falſe Worſhip, in reſpect of a Mother, Wife or Father.*

2. *Loving Truth*; i. e. *For Courtſhip, Flattery and Pretence become not King's* (*nor the People's*) *Counſellors: but they muſt be ſuch as the King and Kingdom may truſt.*

3. *Hating Covetouſneſs*; i. e. *No Bribers or Sellers of Places in Church or Commonwealth: much leſs Honours and Places about the King; and leaſt of all, ſuch as live upon other Men's Ruins.*

Such will the King moſt certainly honour, and rely upon, in their grave and deliberate Counſels: Such ſhall we all have in higheſt Eſtimation and Reverence: And none can

can fear and dread them, (much leſs ſtand up againſt their *fair and juſt Elections*) but thoſe whom we ought to have in the laſt *Abhorrency*, as the *worſt* of our Enemies.

But becauſe I would lay down Truths and Counſels as plain as poſſible I could before you, give me leave to enlarge with further Directions; and may the Spirit of Infinite Wiſdom be your Conduct, to lead you to the Choice of *ſuch Perſons*, as may be willing to *lay out themſelves* and *Intereſts* to their largeſt extents for the King and Kingdom's laſting Peace and Safety: that ſo We and our Poſterities may evermore have bleſſed Remembrances of their Religious and Memorable Proceedings.

And I pray conſider, this is a Critical time: Upon your well or ill Chuſing, depends your well or ill Being; and you had need do that well, which you do not know whether ever you may do again. Your Fate may not ſuffer you to offend twice in this one Particular.

Such is the happy Conſtitution and Frame of your Government, ſo prudently, ſo ſtrong have your Anceſtors ſecured Property and Liberty (reſcued by Inches out of the hands of incroaching Violence) that you can never be ruined, unleſs you become the Authors of your own Ruin: you cannot be enſlaved, but with Chains of your own making. As you are never undone, till you are undone by a Law, ſo you can never be undone by a Law, till you chuſe the undoing Legiſlators. And will it not be an Aggravation of your Miſery, that your ſelves have made your ſelves miſerable? Will not your Enemies add Scorn to their Cruelty, and pretend Juſtice for both, when they can plead, that they had never trampled on your Heads, had you not laid them on the Ground? and will not your Friends and Enemies abroad; the one with Pity, the other with Scorn, object it to you; *O* England, *thou haſt deſtroyed thy ſelf, whom all the World could not otherwiſe have deſtroyed!*

Therefore, that I may at once preſent to your view whom you may, and ought to chuſe, and whom to reject; be pleaſed to let me rank them under theſe two Denominations, of your FRIENDS and ENEMIES. And after I have

I have given you one general Conſideration by way of Premiſe, I will fall upon the two Points, and give you the beſt Senſe I can upon them.

The Conſideration, in ſhort, is this; and it is worthy your particular Note: *That they whom you chuſe will repreſent your Qualities, as well as your Perſons: and if you ſend us up a falſe Glaſs, it will repreſent you with an ugly Face. You have hitherto had the Repute of an Ancient and Grave People; but if you chuſe raw Saplings, green Heads, unexperienced Children, the World will judge of you as they once did of the* Grecians; *that you were either always Children, or are grown twice Children. You have formerly had the Character of a Sober, Temperate Nation: but if you chuſe Drunkards to repreſent you, they will conclude that you are all drunk. And it has ſometimes been your Glory, that you were a Generous People: but if you ſend up a company of Sordid, Saleable, Mercenary Souls to repreſent (or rather to betray) you, you will forfeit that Glory, and the World will judge that you your ſelves were Mercenary.* Conſider you truſt the Parliament with your Eſtates, Liberties, Religion and Lives; and ſhould you be undone in any of theſe, when it is too late, you may lament, that you are undone by making ſuch a Choice as have undone you by Law.

Whom you may with ſafety chuſe.

And now, if you would know whom you ought to chuſe, I think they may be ſuch as follow.

Thoſe that have already ſerved you well.

Firſt, Thoſe that have already acquitted themſelves well of their Duty, and have faithfully ſerved you; never boggle at theſe again: they are known tried Perſons by you, and worthily deſerve the honour to be continued to them; and we all know it is a very burthenſome honour indeed. Their Names may be famous in after Ages for doing their King and their Country Loyal and Good Services, but their preſent Cares are great and thoughtful: they have the Intereſts and Charge of us all upon them: And ſince they will be further ready to ſerve you and the Kingdom with their Perſons and Eſtates, ſhew you your ſenſe of Gratitude to them, and your high and honourable Eſteems of them, and Acceptance of their former Kindneſſes, by an unanimous chuſing of them again, foraſmuch as they are beſt acquainted with the

the deplorable State and Condition of theſe Kingdoms. *Review the Members of the laſt Parliament, and their Votes and Inclinations, as near as you can learn them, and the Converſation of your own Country, that were not Members; and take your Meaſures of both, by that which is your true and juſt Intereſt at this Critical time of the day, and you need not be divided or diſtracted in your Choice.*

What gallant Eſſays the late Houſe of Commons have made to ſecure both our Civil and Religious Liberties, you ought thankfully to own: How your Expectations have been fruſtrated, your Hopes blaſted, you feelingly bewail: by what Counſels you have been defeated in the Diſſolution of Parliaments, you cannot be ignorant: and that the Remedy of all theſe Evils is in and from your ſelves (under God) there needs no proof: What an excellent Spirit was poured out upon you in your laſt Elections, we all admire. That you may keep up the ſame Spirit is the hope of thoſe that love you, the terror of thoſe that hate you, and the only deſign of this humble Addreſs.

I ſay then (*my dear Country-men*) *keep a tender Eye in your preſent Choice upon thoſe worthy Perſons who anſwered the Truſt repoſed in them the laſt Parliament; and where you find your ſelves miſtaken (and in ſome you were ſadly miſtaken) rectifie your Error; and let your ſecond thoughts compenſate whatſoever Failing you were guilty of in your laſt Choice.*

2. Men of ſound Religion.

Secondly, In the next place, it is the duty of you all to take care that you chuſe ſuch as are well known to be Men of good Conſcience, throughly principled in the Proteſtant Religion, and of high Reſolution to maintain it with their Lives and Fortunes. And, among theſe, be ſure to find out, and caſt your Favour upon Men of large Principles, ſuch as will not ſacrifice his Neighbour's Property to the frowardneſs of his own Party in Religion. Pick out ſuch Men as will inviolably maintain Civil Rights for all that will live ſoberly and civilly under the eſtabliſhed Government. I ſay, ſet your Eyes, and fix your Hearts upon Perſons of

And ſuch as are of large Principles.

as large Principles as the Goſpel will warrant you. Narrow Souls, that will own none but thoſe that bear their own Image and Superſcription, will ſooner raiſe Perſecution at home, than ſecure us from Popery and Invaſion from abroad. The great Intereſt of *England* at this day is, to tolerate the Tolerable, to bear with the Weak, to encourage the Conſcientious, and to reſtrain none but ſuch as would reſtrain all beſides themſelves.

3. Men of Courage.

Thirdly, Endeavour to chuſe Men of Courage, who will not be hectored out of their Duties by the Frowns and Scowles of Men: never had you more need to pitch upon the old *Engliſh* Spirit that durſt be faithful and juſt againſt all Temptations. It is God's own Counſel, that you elect Men after his own Heart; ſuch as fear God, and not the Faces of Great Ones. Remember who they were that could never yet reſiſt Smile or Frown, but tamely ſunk below their own Convictions, and knew the Evil they did, yet durſt not but commit it.

4. Men that will ſtand up for the Power and Privileges of Parliament.

Again Fourthly, Make it your buſineſs to chuſe thoſe that are moſt reſolved to ſtand by, and maintain the Power and Privileges of Parliament, (for they are the Heart-ſtrings of the Commonwealth) together with the Power and juſt Rights of the King according to the Laws of the Kingdom, ſo as the one may not intrench upon the other. This is to make Choice of ſuch for Parliament-Men, that will not ſell, but ſave us, to the happy Settlement of our preſent Proteſtant King and Government.

5. Men that will vigorouſly ſearch into the bottom of the Plot.

Fifthly, Let me add, ſince we are to have (as the King is pleaſed to aſſure us) frequent Parliaments, it greatly concerns us, as to our preſent Intereſt, and therein the future Happineſs of our Poſterity, to act at this time with all the Wiſdom, Caution and Integrity we can. For (I think I may truly ſay) there hath never happened, not only in the Memory of the Living, but in the Records of the Dead, ſo odd and ſo ſtrange a Condition as this we are under, by this moſt Helliſh and accurſed Plot of the Papiſts. Therefore let

let us do all we can to make choice of ſuch Perſons for our Repreſentatives, in whom we may pretty aſſuredly confide, that they will vigorouſly and undauntedly purſue the Diſcovery and Punilhment of this damnable Plot; for that has been the old Snake in the Graſs, the *Trojan* Horſe, *Milite plenus*, with an Army in the Belly of it.

Sixthly, As alſo, to ſee that they be ſuch, who with a true becoming *Engliſh* Reſolution, will endeavour to get removed, and brought to Juſtice all thoſe Evil Counſellors, and Corrupt and Arbitrary Minſters of State, that have been ſo induſtrious to give the King wrong Meaſures, to turn things out of their Ancient and Legal Channel of Adminiſtration, and alienate his Affections from his People.

6. Men who will endeavour to remove evil Counſellors.

And Laſtly, Be ſure to take particular notice of thoſe who are Men of Induſtry and Improvement. For ſuch as are ingenious and laborious to propagate the Growth of their Country will be very tender of yielding to any thing that may weaken or impoveriſh it.

7. Men of Induſtry and Improvement.

And now I think I may, with a great deal of truth and boldneſs, affirm, that ſuch as are here under-named, are Perſons in no wiſe fit to be your REPRESENTATIVES, whom your own Safety and Intereſt obliges you to reject.

Firſt, Thoſe that with as much Defiance, as Poſitiveneſs and Error, aſſert, that the Honourable *Houſe of Commons* firſt began by Rebellion in 49. of *H.* 3. and that they were not till then an *Eſſential* or *Conſtituent Part* of the *Legiſlative Power* of the Kingdom: And make uſe of all their Art, Induſtry and Learning to vilifie and reproach the Commons of *England*. For I have generally obſerved it to be a certain Rule, and worthy of a particular Obſervation, that ſuch Men that decry and debaſe the Commons, and magnifie the Power of the Lords, only aim at the Deſtruction and Ruin of both; and through the Sides of the Commons, deſign to wound and ſtab the Peerage of *England*; and ſo murder both, to ſet up an Arbitrary and Deſpotical Power, and over-

I. Thoſe that endeavour to vilifie the Houſe of Commons either in their Writings or Speeches.

overturn and root up the famous Conſtitution of our *Engliſh Parliaments.*

Are ſuch Men worthy to come and ſit within thoſe Walls, that have ſuch baſe and pitiful Conceptions of the Members of them?

Though I will not with the like *Effrontery* conclude, yet I cannot but juſtly (methinks) make it a *Quære*, whether ſuch Perſons would not put all their Endeavours to make *Will* and *Pleaſure* triumph over *Right* and *Law*?

Are not theſe the Men who cry up an *Abſolutely Abſolute Power* in the Prince? That we are all Slaves and Vaſſals, and ever have been ſo, ſince the Conqueſt? That the Prince may impoſe Taxes upon the Subjects, which they in Conſcience are bound to obey; and that *Voluntas Regis* is *Lex Populi*?

I am ſure this has been the Speech of ſome of late, and ſome have ventured to publiſh little leſs, if not full out as much in their Writings: What may be their Fate, and what are their Demerits, I will not pretend to know; but ſure ſuch Members will never long be pleaſing to thoſe that may, without reflection, be called the *Honeſter Party* in that Houſe. For thoſe that do ſo fiercely cry up Prerogative againſt the true and juſt Liberty of the Subject, are Enemies both to Prerogative and Liberty, and would ſwell up the one to the Conſumption of the whole. For when all the Spirits are drawn to one part, the reſt muſt ſenſibly waſte, for want of their due and proper Nouriſhment.

I will conclude this firſt Point with a remarkable Saying of His Late Majeſty of bleſſed Memory, which I find in Mr. *Sanderſon*'s Hiſtory of him, and who was an Ear-Witneſs of it: It is *fol.* 115. *He that will preach other than he can prove, let him ſuffer: I will give them no thanks to give me my due.* This was ſpoken upon the Queſtioning of Doctor *Manwaring* in *Parliament*, for his bold Aſſertions in the Pulpit.

But

But Secondly, Be not overfond to receive Bribes and Gratifications from Perſons that would fain make a Prey of you, and by their wanton Purſes, laviſh Feaſts and Entertainments, would allure you to Proſtitute your Voices for their Elections, ſay with the Poet in this Caſe, *timeo Danaos & Dona ferentes*, Virg. For you may be aſſured they would never bid ſo high for your Suffrages, but that they know where to make their Markets. Chuſe the Worthy unwilling Perſon, before the Complemental unworthy Man, whoſe extraordinary Forwardneſs Prognoſticates he ſeeks not your good, but his own, ſeparate from the Publick: Let us not play the Fools or Knaves, to neglect or betray the Common Intereſt of our Country by a Baſe Election: Let neither Fear, Flattery, nor Gain byaſs us. Nor,

Thoſe that would Purchaſe bytheir Briberies the Peoples Voices.

Thirdly, Make not your publick Choice the Recompence of Private Favours. 'Tis not pleaſing a Neighbour, becauſe Rich and Powerful, but ſaving *England* that you are to Eye: Neither pay nor return private Obligations at the coſt of the Nation: Let not ſuch Engagements put you upon dangerous Elections, as you love your Country. But tell them they muſt excuſe you for that the weight of the Matter will well bear it. This is your Inheritance; all may depend unto it. Men don't uſe to lend their Wives, or give their Children to ſatisfie perſonal kindneſſes; nor ought you to make a ſwop of your Birthright, (and that of your Poſterities too) for a Meſs of Pottage, a Feaſt, or a good luſty Drinking-bout: There can be no proportion here, and therefore none muſt take it ill, that you uſe your freedom about that which in its Conſtitution is the great Bull-wark of all your Antient Liberties. Truly, your not conſidering what it is to chooſe a *Parliament*, and how much all is upon the hazard in it, may at laſt looſe as fatally by your own Choice. For I muſt tell you, if you Miſcarry it will be your own fault, you will have no body elſe to blame: For ſuch is the happineſs of this Conſtitution, that you cannot well be deſtroyed, but by your ſelves; and what Man in his Wits would Sacrifice his Throat to his own hands?

Thoſe that would lay private Favours to oblige the Peo- to chooſe them.

Fourthly, Furthermore, Let me adviſe you to be very cautious that you chooſe no *Penſioners*: There is none more implacably your Enemy, than that Perſon whoſe intereſt it is to deſtroy you: They therefore that muſt neither eat nor drink except you ſtarve, that muſt go in Rags, except you go naked, are taught to Fleece you, that they may

Thoſe that are Penſioners.

keep themſelves warm: *Penſioners* ſold you once to get bread, and would gladly ſell you once again that they may get drink: they have betrayed us once, and thereby proved themſelves K——— if they be truſted, and betray us again, we ſhall prove our ſelves errant Fools. Oh! it ſhould be the great Care of all Counties, Cities, and Burroughs, to conſider who they are that have been formerly Penſioners or Favourers of Popery, and never more to intruſt them with their Religion, Lives, and Liberties. If any ſuch ſhould endeavour to buy their Seats in *Parliament*, do you think they do not intend again to make Merchandize of all that is dear to us? and will not you be deſervedly accounted infamous, and the betrayers of your Countrey, who ſhall reſolvedly, after ſuch Diſcoveries of your Dangers, and ſuch opportunities of being, by Gods bleſſing, delivered from them by getting honeſt *Engliſh Parliaments*, bring them in again to the utter undoing of your ſelves, your Country, and your Poſterity? Chuſe not one that hath been a *reputed Penſioner*. The Repreſentative of a Nation ought to conſiſt of the moſt Wiſe, Sober, and Valiant of the People, not Men of mean Spirits, or ſordid Paſſions, that would ſell the Intereſt of the People that choſe them, to advance their own, or be at the Beck of ſome Great Man, in hope of a Lift to a good Imploy. Beware of theſe. You need not be ſtraitned, the Countrey is wide, and the Gentry Numerous. Set a Black Brand upon the *Notorious Penſioners*, who would ſell their *God*, their *King*, and their *Countrey* for a *Maintenance* for their *own private Family*. What Protection do you expect from them who cannot ſhew their faces with confidence, without a Protection either in, or out of *Parliament*? will you ſecure them within the Walls of the Houſe of Commons, who were better ſecured within the Walls of a common Goal? who can never pay their debts contracted by their Prodigality, but out of your Purſes; and muſt run you in, to get themſelves out of their Mortgages?

Thoſe that depend upon Forreign Princes or States.

Conſider likewiſe, That whoſoever have their dependance upon forreign Princes or States, are under a ſtrong Obligation to ſee you ruined: for your own Reaſon will tell you, that no forreign Power will prodigally throw away his *Piſtols*, where he expects not an Harveſt anſwerable to his Seed. Theſe are thoſe degenerated *Engliſhmen*, who having forſaken the Intereſt of their Native Country, have ſold themſelves to an *Outlandiſh* Intereſt, that they may the better gratifie their own Ambition, and thoſe Potent Luſts which

which their own Meaner Fortunes could not otherwiſe feed and ſatiate.

Fifthly, And by no Means chuſe a Man that is an *Officer* at *Court*, or whoſe Employment is *durante Bene placito*, that is, at Will and Pleaſure: Nor is this any Reflection upon the King, who being one part of the Government, ſhould leave the other free, and without any the leaſt awe or influence to bar or hinder its proceedings. Beſides, an *Officer* is under a Temptation to be *byaſſed*; and, to ſay true, an *Office* in a *Parliament Man*, is but a ſofter and ſafer Word for a *Penſion*: the pretence it has above the other, is the danger of it. Therefore do not think of opening your Mouths for ſuch as theſe, for they are not their own Men; but they are pre-engaged to their Great Maſters, and muſt follow their whiſtle: their Offices, Preferments, Salaries, Court-Imployments lie ſo near their Hearts, that they have no Room for any ſober thoughts tending to the good of their poor Country.

Thoſe that are Officers at Court, and whoſe places are durante bene placito.

You ought to have the ſame care of *Ambitious Men*, and *Non-Reſidents*, ſuch as live about the Town, and not with their Eſtates; Theſe ſeek Honours and Preferments above, and little or never embetter the Country with their expences or Hoſpitality, for they intend themſelves, and not the advantage of their Country.

The Ambitious, and thoſe that leave their own Countries to live about the Court gaping after Preferment.

Sixthly, Chooſe no *Indigent Perſons*; for thoſe may be under a Temptation of abuſing their truſt to gain their own Ends: for ſuch do not prefer you, which ſhould be the end of their Choice, but raiſe themſelves by you. If Beggars ever come to be your Repreſentatives, they will cut large thongs out of your Hides, to ſpare their own: 'Tis a Pleaſure to them to become Levellers, and to make you as poor as themſelves: How can they judge what is expedient for the Nation to ſpare, whoſe only care it is to get a piece of Money to ſpend?

Thoſe that are of broken Fortunes.

Seventhly, Be reſolved (againſt all Temptations) to chooſe no Minors: Can you judge them fit to diſpoſe of your Liberties, Lives, Eſtates, and Religion, who cannot legally diſpoſe of their own Eſtates, or themſelves? what ſecurity can they give you, that they will not give away yours, and you, whoſe Bond in the Eye of Law will not be taken for Forty Shillings? I think I need ſay no more upon this head, your own Experience of what ſuch *Young green Perſons*

Minors.

Perſons have been in *former Parliaments*, have, I hope, learned you ſufficient Wiſdomes, not to chooſe the like again.

Prodigal & Voluptuous Perſons.

Eighthly, Elect no *Prodigal* or *Voluptuous Perſons*, for beſides that they are not Regular enough to be *Law-makers*, they are commonly *Idle*; and though poſſibly they may wiſh well to your *Intereſt*, yet they will looſe it rather than their Pleaſures: they will ſcarce leave one of their Nightly Revellings, to give you their Attendance and Service the next day, and therefore they are not to be relyed upon. So that ſuch Perſons are only to be preferred before thoſe that are *ſober to do Miſchief*; whoſe Debauchery is that of the *Mind*; Men of unjuſt, mercinary, and ſiniſter Principles, who, the ſoberer they be to themſelves, the worſe they are to you. And therefore

Mighty Zealots for a PopiſhSucceſſor.

Ninthly, Obſerve thoſe well that are mighty Zealots for a Popiſh Succeſſor, and at leſt be afraid of them: Certainly ſuch cannot but be in a Conſpiracy againſt the Intereſt of the Kingdom, if I may pretend to know any thing of it, and however poſſibly they may Traduce all other Worthy Men; for Fanaticks and the like, that would be bold in ſerving their God, their King, and their Country, with true Loyalty and Faithfulneſs now in this Critical Juncture of Affaires and Circumſtances, when it is moſt neceſſary; may not they themſelves properly be ſaid to be Perſons moſt dangerous and iſaffected to the Government? Have we or can we ever forget the Dreadful Effects of Queen *Maries* Reign, whoſe large and Golden Promiſes were ſealed with Fire and Faggot? or need I bid you call to Remembrance the *Spaniſh* Invaſion in 1588. and the Gunpowder Treaſon, 1605. How many Hundred Thouſand Proteſtants of all Ages and Sexes were Barbarouſly Maſſacred in the *Netherlands*, *Ireland* and *Piedmont*, and amongſt the *Albigenſes*? then let us humbly and Importunately beſeech Almighty God, and uſe all our Honeſt and Lawful Endeavours that no Papiſt of ſuch deſtructive Principles may ever Rule in our Land.

Be ſure chuſe not thoſe that play the *Proteſtants in Deſigne*, and are indeed *Diſguiſed Papiſts*, ready to pull off their Mask when time ſerves. You will know ſuch by their Laughing at the Plot, Diſgracing the King's Evidence, and Diſcountenancing of them, Admiring the Traytors Conſtancie, that were forced to it, or their *Religion* and *Party* were gone beyond an *Excuſe* or *Equivocation*. The contrary are men that thank God for this Diſcovery, and in their Converſation zealouſly direct themſelves in an Oppoſition to the Papal Intereſt; which indeed is a combination againſt good Sence, Reaſon, and Conſcience, and to introduce a blinde Obedience without (if not againſt) Conviction: And that Principle which introduces *implicite Faith and blinde Obedience in Religion*, will alſo introduce *implicite Faith and blinde Obedience in Government*. So that it is no more the Law in the one than in the other, but the Will and Power of the Superiour that ſhall be the Rule and Bond of our ſubjection. This is that fatal miſchief *Popery* brings with it to *civil Society*, and for which ſuch Societies ought to beware of it, and all thoſe that are Friends; and none certainly can be ſuch, but who are in this ſence *Tories*, and of an *Iriſh Underſtanding*.

Proteſtants in deſigne.

Whoever have been *Neutrals* in this laſt grand Conteſt between the *Proteſtant Religion and Popery*, ought to be more than ſuſpected for the *Nations Enemies*: He that is not with us in Extremity, is certainly againſt us; Theſe onely wait the good hour when they may ſafely ſhew their Teeth and bite, which now in policy they hide.

Neutrals in this great conteſt between the Proteſtant Religion and Popery.

And may we not place thoſe in this Rank who by ſubtile Artifices, and finer Sleights, have formerly *obſtructed Parliamentary Proceedings*; who by unſeaſona-

The Obſtructors of Parliamentary-proceedings.

ble and unreaſonable inſiſting upon *Unparliamentary Unpreſidented Priviledges*, did hinder thoſe *excellent Bills* from Paſſing into *Acts*, which had been the *Bulwarks* of the Nation againſt *Popery*; who by various and ſecret Methods *damm'd up* the Current of *Juſtice*, that it could not reach the *Capital Offenders*, who triumph in their preſent Immunity, and the Hopes of future Indemnity.

And now, having carefully and ſtrictly obſerved theſe ſeveral things, and made right diſtinctions between the King and Kingdom's real FRIENDS and ENEMIES, what is there remaining for you more to do? but earneſtly to pray to God for a happy ſucceſs to your Elections, and a bleſſed Iſſue upon the unanimous Councels of your Repreſentatives. That the King would be pleaſed to hearken to, and rely upon all the wholeſome Advice of his *Parliament*, and avoid all ſuch who ſeek to make themſelves Rich, by making the King and Kingdom poor. Foraſmuch as the *Parliament* are the great *Council* of the King and Kingdom, and by them the King is ſupplied out of the Purſe of the Kingdome.

FINIS.

A Postscript,

SHEWING,

The Honour and Courage of the *English* Parliaments in the Reign of Queen *Elizabeth*, in defence of Her, and the Protestant Religion.

THe true sence of both Houses of the goodness of God and Prudence of the Queen for the Safety of the Nation. Rast. *Stat.* 5. Eliz. *c.* 27.

The Lords Spiritual and Temporal, and Commons, give Thanks for restoring the true Service of God.

By delivering our Consciences from Tyranny.

And Invasions of Strangers and preservation of *Scotland.*

For reducing of the base and loathsome Coyn to Gold and Silver.

For undertaking the Defence of the French King forcibly governed by Favourites of the Faction of the *Guises* and holy Leagures.

For the blessed fruit of Justice both for Lives, Lands, Goods, and Behaviour, without exception of persons.

The Lords Spiritual and Temporal and Commons, declare their great Satisfaction and Thanks that the Queen would settle the Succession of the Crown, with Assent of the Realm in Parliament. *Anno* 8. Eliz. *c.* 18. Rastal.

The Parliament cannot but enter into Consultation of the great Affairs of the Nation. *Anno* 23. Eliz. *c.* 15. Rastal.

The Lords Spiritual and Temporal and Commons declare the Bishop of *Rome* enemy to God, the Queen, and all the Realm.

They touch upon the Rebellion in *Ireland*, and a Forrein Invasion. And the practices abroad to unite the Queen and her Allies.

The Lords Spiritual and Temporal and Commons declare the Pope capital Enemy to God; his restless practice to suppress the Christian Religion. Rastal's *Stat.* 29. Eliz. *c.* 8.

Their care for God's honour, her Majesty's Safety, and their own Surety and Liberty.

The service of their Bodies naturally due for the defence of the common Mother and Countrey.

Continual Practices, Conspiracies, and Plots by Enemies at home and abroad for the subversion and ruine of the happy 31 Eliz. *c.* 15. Rastal.

Peace

Peace of the Nation, who intended to have made a full bloudy Conqueſt.

The natural care of the Lords Spiritual and Temporal and Commons for their own particular Preſervation.

35 Eliz. c. 13. Raſtal. The Enemies of the Realm intended to have made a bloudy conqueſt of this Nation, and to have reduced it under a perpetual and miſerable Yoke of forreign Potentates, which Capital and dangerous Enemies obſtinately purſue.

The Lords Spiritual and Temporal and Commons declare the Queen the principal Support of all Juſt and Religious Cauſes againſt Uſurpers. And the Iſland a Stay and Sanctuary to diſtreſſed States and Kingdoms, and as a Bulwark againſt the Tyrannies of Mighty and Uſurping Potentates.

Lords Spiritual and Temporal and Commons adjudge the Aid the Queen had given to the *Hugonots* in *France* and to the *Low-Countries*, to be honourable.

39 Eliz. c. 27. Raſtal. The Lords and Commons effectual feeling of the ſpiritual benefit of God's true Religion planted and poſſeſſed among them.

The Lords Spiritual and Temporal and Commons declare the Land in her time a Part and a Haven of Refuge for diſtreſſed States and Kingdoms.

The Judgment of the Lords Spiritual and Temporal and Commons touching the preſervation of the Realm.

They approve the aſſiſting of the *French* King againſt the holy Leaguers, and the *Hollanders* againſt the King of *Spain*.

Note. Circumſpection and foreſight can onely ſecure the Nation.

43 Eliz. c. 18. Raſtal. The Lords Spiritual and Temporal and Commons tell the Queen, that all that were either well-affected in Religion towards God, Loyalty towards her Majeſty, or Care of their own Safety and their Poſterities, ought to conſult truely and provide effectually to preſerve Her and them from apparent dangers.

The prudential foreſight of the Parliament for the ſafety of the Kingdom.

The King and Parliament one Body Politique, their Cauſe the ſame.

The Lords Spiritual and Temporal and Commons declare they were fully reſolved to leave all, even Life it ſelf, rather than ſuffer the Nation to be ruined.

1. Jam. *Speech to his firſt Parl.* Mar. 19. 1603. The King declares he could not permit the growth of Popery without betraying,

1. Himſelf and Conſcience.
2. *England* and *Scotland*.
3. Betraying their Liberties, and reducing them to a former ſlaviſh Yoke.

FINIS.